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## THE BAPTIST RECORD.

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## POETRY.

### A FAREWELL

BY MRS. SARAH BOARDMAN JUDSON

[The following beautiful poem was written by the author on parting with her husband at the Isle of France, 1845. They were the last words ever traced by her fingers—penned on a scrap of broken paper. They are taken from the "floral certificate" referred to in the same connection by Dr. Edward Judson.]

We part on this green islet, love,  
 Thou for the Eastern main,  
 I for the setting sun, love—  
 O when we meet again!

My heart is sad for thee, love;  
 For lone thy way will be;  
 And oft thy tears will fall, love,  
 For thy children and for me.

The music of thy daughter's voice,  
 'Thou'lt miss for many a year;  
 And the merry shout of thine elder boys,  
 'Thou'lt list in vain to hear.

When we knelt to see our Henry die,  
 And heard his last sad moan,  
 Each wiped the tear from other's eye,  
 Now each must weep alone.

My tears fall fast for thee, love,  
 How can I say farewell?  
 But go! thy God be with thee, love,  
 Thy heart's deep grief to quell.

Yet my spirit clings to thee, love,  
 Thy soul remains with me,  
 And oft we'll hold communion sweet,  
 O'er the dark and distant sea.

And who can paint our mutual joy,  
 When, all our wanderings o'er,  
 We both shall clasp our infants three,  
 At home, on Barmah's shore?

But higher shall our raptures glow;  
 On yon celestial plain,  
 When the loved and parted here below  
 Meet, never to part again.

Then gird thine armor on, love,  
 Nor faint thou by the way;  
 Till Barmah shall fall, and Barmah's sons  
 Shall own Messiah's sway.

♦ ♦ ♦  
 The devil will allow no one to invade his territory or capture one of his subjects without opposition.

A holy life has a voice. It speaks when the tongue is silent and is either a constant attraction or a continual reproach.—Hinton.

The Nashville Advocate referring to Rev. Henry Ward Beecher's recent lecturing in that city, remarks: "In a word the lecture was a mixture of crude science and backslidden theology."

Mr. E. Calvin Williams, a son of Rev. Dr. J. W. M. Williams of Baltimore, has been elected as a Fellow of the Royal Geographical Society of England. He has traveled extensively in foreign countries.

Surely if a man would help his fellow men, he can do so far more effectively by exhibiting truth than exposing error, by unveiling beauty than by a critical dissection of deformity.

Not the least of the many good works pastor Taylor is doing at Knoxville, is the teaching of a class of colored preachers. From seven to twelve of them come to his house every Monday night and he instructs them in theology. Such deeds as these, done in darkness here, it may be will shine as stars in the light of eternity.—Exchange.

The First Baptist Church of this city is steadily growing in members and financial strength, and is developing spiritual life also under the ministrations of Rev. J. T. Christian. A new house of worship is being planned for, which will be a credit to the denomination in this State.—Reflector.

Since there is so much said about the virtues of high licence to lessen the pains inflicted by the whiskey devil, how would it do to put a high tax on brimstone, to lessen the torments inflicted by his Satanic majesty of the infernal regions?—Western Recorder, which is expressing the matter with considerable warmth.

Wine drinking is the mother of all mischief, the root of crimes, the spring of vices, whirlwind of the brain, the overthrow of the senses, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty, and the plague and corruption of the soul.—St. Augustine.

The Texas Advocate says: "Merchants at Bedias and Iola say they would not have whiskey sold again in these towns for one thousand dollars a year. Fourteen thousand dollars worth was sold per year, it is said, at Iola. Now men pay their debts and have something left who did but little more than pay their whiskey bill."

We agree with the Christian Advocate that, never before, were there so many of our secular newspaper's outspoken and unequivocal in advocacy of the right side in the moral issues now under discussion in this country. This is a sign that points to results that will gladden millions.—Reflector.

The Congregationalist makes record of the fact of a "household conversion," including a father, mother, two daughters, and two sons. So that it is not impossible, after all that has been said to the contrary, that there were no infants in the households of the Philippian jailer and of Lydia of Thyatira.

The Christian Herald has in its last issue what it calls a Postal Card Symposium on the subject of the best way to meet infidel objections to Christianity. Among other opinions, we found the following from Dr. T. Eaton. It is worthy of earnest consideration.—Central Baptist.

The best way to meet infidelity is to preach the pure gospel. The best way to meet doubt is with faith. The best way to keep out of error is to fill mind and heart with the truth. Infidelity is negative, and should be met by what is positive. Voltaire said the only argument he could not answer in favor of Christianity, was the life of a poor shoemaker in Paris. The best way to keep down weeds in a field is to fill the soil with good seed. Infidelity offers no remedy for sin, let it appear that the gospel does save from sin. The best way to answer objections to a good remedy is not by a labored and scientific line of argument, but by producing cases cured by that remedy. The preacher that saves the most souls under God, is he that gives the best answer to infidelity.

The one supreme work of the preacher of the gospel is to save souls, and turn many to righteousness. It is only a meager tribute to a minister's work to have his hearers say he preaches well. He may get this kind of paltry praise from men, and

come up at last before the throne of God to be condemned. Not they who are spoken well of for their eloquence and pulpit power, but "they that turn many to righteousness," shall shine "as the stars forever and ever." The one gift, therefore, which is more to be desired than any other the power to win souls. This is the pre-eminent qualification which makes men shine on earth, and shine, too, with a light which will never fade. If men were seeking only for earthly glory and to fill the churches with their fame, they could not take a wiser course than to cultivate the revival gift. Soul-saving attracts the attention of the universal church to the agent who is used of God for this work. This gift is not possible, however, to men who seek glory by it. A false aim is fatal to success.—Western Christian Advocate.

### ALL FOR JESUS.

The thought—a consecrated woman, moving about among the sick and dying, administering to their wants, and all the time saying to herself: "This I do for Jesus," is beautiful. But is it more beautiful than the thought—a man toiling in the hot sun, digging holes and plowing furrows, and all the time saying to himself: "This I do for Jesus?" We need to hang less fringe about some things, and more of it about some others. The want of Christ on earth to-day is, men who plow for Jesus; men who sell goods for Jesus; men who practice physic, and law for Jesus; women who nurse children for Jesus; women who cook and iron, and wash and sew for Jesus. When we take Jesus, and the interests of his cause, with us into our everyday avocations, we shall find it easy to take him with us into our Sunday worship. Until we learn to do this, poverty will be the rule of 25 weeks, and penuriousness the rule of Sunday; feverish haste the rule of the week, and cold formality the rule of Sunday.—Reflector.

### FUNCTIONS OF A NEWSPAPER.

A recent writer, speaking of the functions of a newspaper as it ought to be conducted, says: "To teach the people how to be healthy, how to be wise, how to be useful, how to be happy, and how to be good, should be its constant aim." From the contents of some of our daily papers one would infer that their constant aim was to teach the people how to be adulterers and seducers, how to be thieves and robbers, how to be knaves and fools, how to be drunkards and murderers, and how to commit every other sin in the decalogue; for they take pains to crowd their columns with the vilest news from all quarters of the globe. We would scorn the man who would invite us to dine at his table, and there give us the garbage, picked up by the scavengers, from the refuse of the city. What, then, should be thought of an editor who would invite us to an intellectual feast and then feed our families on the garbage scraped up from the cesspools of vice all over the world?—A. B. Cabanis.

Trust—not sight.—Under his wings shalt thou trust. "Not 'shalt thou see'." It a little eagle wanted to see for itself what was going on, and thought it could take care of itself for a little, and hopped from under the shadow of the wings, it would neither be safe nor warm. The sharp wind would chill it, and the cruel hand might seize it, then. So you are to trust, rest quietly and peacefully "under his wings," stay there, not peeping out and wondering whether God really is taking care of you! You may be always safe and happy there. Safe, for "in the shadow of thy wings will I take my refuge." Happy, for "in the shadow of the wings will I rejoice." Remember, too, that it is a command as well as a promise, that what you are to do, to-day, all day long. "Under his wings shalt thou trust."—Miss F. R. Havergal.

### NOT I, BUT JESUS.

BY ABICE E. H.

I grieve, but a voice, that's been speaking through ages,  
 Whispers calm to my breast:  
 I turn to God's word, and its joy-lighted pages  
 Promise me rest.

I weep but the tears as they silently flow,  
 To happiness woo;  
 For I turn to God's word, and reading I know  
 That Jesus wept too.

I sometimes grow faint, so heart-sick and sad,  
 So hungry for love;  
 Then I kneel at His feet, and my life is made glad  
 With food from above.

When am I tempted from duty apart;  
 And wander indeed,  
 But Jesus was tempted, and suffered at heart,  
 So succors my need.

Self from the dark guilt of sin I am free,  
 And God heed my cry;  
 After the conflict a victor I be,  
 'Tis Jesus, not I.

### COMMUNICATIONS.

#### FIRST BAPTIST CHURCH.

DEAR BRETHREN AND SISTERS:

It has been thought that this was a propitious time to review the record made by the church during the past seven years, or since Bro. M. C. Cole became pastor. Twenty-two months prior to 1879, he served the church as supply gratuitously, and accepted the pastorate, though the church could not promise to do more than pay his house rent. Through his counsels, encouragements and efforts, we have not only been enabled to do more than we thought it possible to do, but we have been aided by the State Mission Board of the Miss. Baptist State Convention, and the Southern Baptist Convention.

At the close of the year 1879, we exhibited a roll of one hundred and twenty-four members, since then there have been 171 additions, one hundred and twenty five by baptism, sixteen by experience, and restoration, and thirty by letter, making a total of two hundred and ninety-five. This number has been reduced as follows: Nine by death, 52 by letter, 22 by exclusion, 32 dropped, whereabouts unknown, leaving a roll 180 members, of this number, 60 reside elsewhere, or contribute nothing to the maintenance of the church. There are various reasons which operate to prevent their names from being dropped. This leaves an active membership of about 120.

Notwithstanding our poverty and many discouragements, the church has raised for all purposes, during the seven years, including January, 1886, \$9044.26.

Our Sunday School has grown from an average attendance of from 50 to 60, to from 100 to 120, besides we have sustained during the past four years, 2 large Industrial Schools, 1 Mission Sunday School, and 3 Ladies Missionary Societies. Three of these organizations, 1 Sunday School, 1 Industrial School, 1 Ladies Home Mission Society, passed to the control of the Valence St. Bap. Church, which was constituted Feb. 7, 1886.

Prior to the coming of Bro. Cole, the church had been pastorless some years, and was burdened with debt. Through the kindness of others, notably of Bro. H. C. Weymouth, preaching was irregularly maintained, and the ordinances administered.

We are now out of debt, our active membership more than doubled. A new church has been constituted. (The Valence St. Baptist Church) of members of our own body. Unity, zeal, hope, faith, are now marked characteristics of our membership. Surely these things are sources of great encouragement, for which we are indebted to God, and the faithfulness, zeal, and sacrifices of Bro. Cole, and family.

The prominence which the Baptist cause in this city has attained

The commendation which the new departments of effort we have inaugurated, (notably, our Industrial schools and missions) have commanded the employment of women as missionaries, by the Home Mission Board, to carry on these schools under the guidance and control of the churches. These things have sent a thrill of encouragement throughout the denomination. This new era of hope and effort is hailed with joy by all who are interested in the building up of the Redeemer's Kingdom. We confidently believe that the Southern Baptist Convention, through its Home Mission Board, will continue to give sympathy, and make appropriations as long as they may be needed. Let us take courage and go forward. We cannot close the review without acknowledging our indebtedness to the Miss. Baptist State Convention, for the generous sympathy and aid, which they tendered, and continued for years when greatly needed.

To the wise counsels of Dr. I. T. Trihenor, Cor. Sec'y, of the Home Mission Board; and his effective presentation to the Board of the cause in New Orleans, is largely due, the rapid and substantial growth thereof.

The following resolution by the Rev. Henry C. Weymouth, was then offered, and unanimously adopted.

WHEREAS, It has for some months past been reported that it was the will of the membership of the First Baptist church of New Orleans to form new Pastoral relations; and

WHEREAS, We believe that now, in the re-organization of our church in its work, caused by the withdrawal of so many to form a new church, it is the duty of the church to permanently settle the question of Pastoral relationship. Be it

RESOLVED, That it is the sense of this church that the present Pastoral connection was providential, and that the same causes which brought Bro. M. C. Cole to the pastorate, do now exist, and we believe it is the duty of this church to stand by and hold up the hands of Bro. Cole, and further that under present circumstances we firmly believe that it is the duty of Bro. Cole to continue in his present work, giving no thought or attention to outside or unofficial reports or rumors.

RESOLVED, That we request the Home Mission Board of the Southern Baptist Convention, to continue its aid to the church in the support of Bro. M. C. Cole as Pastor.

RESOLVED, That a copy of the proceedings of this meeting be sent to the Baptist Record for publication.

(Signed) F. LANG,  
 O. J. FLAGG,  
 HENRY HART,  
 BENJ. LEAS,  
 Deacons First Baptist Church.  
 JOHN HURST,  
 Church Clerk.  
 New Orleans, Feb. 25th 1886.

#### ARCADIA, LA.

Something new under the (Arcadia) sun. A revival in the winter. For weeks the meeting continued, during the coldest weather, and closed Feb. 9th.

Dr. Penick preached for us several times. His sword is the gleaming word of God and hence he preached with power. It is well known that his rare gifts and culture always commanded a large and appreciative audience. His majestic Corinthian columns, Election and Free Agency, arching over the throne of God, were not the only surpassing flights, in splendid figure, we witnessed while eloquence reigned. He is a Baptist, water and all; he is a prince among our warriors in Israel.

Our State Secretary, C. W. Tomkies, did the most of the preaching. He is the irrepressible, the personification of that rare gift, "everlasting pegging away." Not only able and ardent, he is wise. Talking

Tom makes it tell. He is, Tomkies, pre-eminently himself a quick-sighted tactician, and indeed a "workman that need not be ashamed." God bless the man, say I, as Jonathan would bless David. He is being received as our State Secretary, as he should be, with confidence and unbounded affection.

Twenty-one accessions to this church resulted. Sixteen were baptized, Feb. 21st. Others we think will join at no distant day. That man of the gospel in its purity, Rev. S. C. Lee, for several years has been sowing good seed here, and the word of the Lord does not return unto Him void.

Grace, mercy and peace be multiplied.

Fraternally,  
 D. F. HEAD.

#### SHUQUALAK.

My first and last visit to this place presents the town in quite a contrast with itself. The first visit was in 1874. Then a little ragged row of wooden buildings, all on one side of the street, constituted the business part of town. The residences were in the style with the business. The church—the only one in place—was unpainted, uncared and unfinished generally, and when the preacher spoke his voice was lost up among the rafters. There was no Sunday-school, no prayer meeting and with preaching only once a month, the outlook was any thing else than hopeful. A few months later I was invited to hold a series of meetings. Deacon H. on meeting me said he was sorry to say that my visit was of no use, for our church is dead and the hope of a resurrection is dead with it. But a faithful effort for two weeks demonstrated the graciousness of God's promises, and delighted the good old deacon as he saw the revival wide-spread, and sinners flocking to Christ as doves to the windows.

My last visit was on the 5th Sabbath in Jan. 1886 in connection with the Union Meeting of the Columbus Association. And how changed? New stores, new residences and a new dress on things generally. The church was painted, and papered in excellent style, the pulpit modernized, the pews heated in good taste, and an organ with excellent singing added much to the pleasure of the worship. Another church has been erected, and in both were well ordered Sunday-schools and prayer meetings.

The Shuqualak Female College is located here and is in successful operation. Rev. L. M. Stone, the President, is one of the ablest and most accomplished educators in the South. His long experience, ripe scholarship coupled with ability to govern as well as teach, eminently qualify him for his work. He is assisted by an excellent corps of teachers well worthy of their respective stations. The boarding department with its excellent decorum and paternal care is the next thing to, if not superior to home. Our daughters seeking education, cultivation, and those graces which adorn society find here their ideal.

The town, as a community is composed of excellent material, such as makes neighborhood and life desirable. The government of the town is the peaceful reign of prohibition. Instead of ruining the business of the place, it was never better. I asked one of the leading merchants of the place what the effect of prohibition was upon his business? He said he noticed the people had more money to pay their debts with.

M. V. NOFFSINGER.

#### MT. LEBANON.

Our college was discovered on fire last night about 10 o'clock. The flames spread with fearful rapidity, and in a few minutes our building was in ruins. Nothing was saved excepting a piano and a few books. The College Library containing a number of rare-books and valued at over \$1000 was a total loss. My own library, valued at \$1200, and which I had been forming of carefully selected and valuable books for nearly 30 years was almost a total loss. My loss in books is over \$1000. Our Music Teacher, Mrs. V. C. Toole, lost her piano. Our total loss including the College building, was not less than \$5000. But our regular school exercises have not been stopped for a single hour by the burning.

We do not feel discouraged by this misfortune, but in the name and strength of the Master, we are determined to "rise up and build." If our friends will lend us a helping hand, we will soon have a thoroughly equipped and commodious building that will be the pride of Louisiana Baptists. At any rate we will rebuild at once.

W. M. REESE.

March, 8.



## A PRAYER,

OUR PULPIT.

## A SERMON

BY REV. ALEXANDER MACLAREN, D. D.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins return unto me; for I have redeemed thee." Is. 44:22.

The evangelical element in Old Testament prophecy reaches its clearest expression in the second part of Isaiah. As we all know, the prophecy of the suffering Messiah is there so distinct that many portions of it read rather like history than prophecy, so minute and clear are the details.

And in like manner, nowhere else in the Old Testament does the glad assurance of forgiveness receive such clear, full, pulsant expression as here. One main purpose of Judaism was to print deeply on the conscience of Israel the idea of sin. And throughout the Old Testament

that idea is grasped with unparal-  
led elsewhere. But it is in Islami  
words that the further thought, for  
which that consciousness of sin was  
only preparatory, and to which the  
promise of a Messiah led, has reach-  
ed its loftiest clearness.

David, long before the words of my text were written, waited on his prayer. "According to the multitude of thy tender mercies blot out my transgressions." And Isaiah hears the plaintive notes sounding across the centuries, and catches them up and represents the living voice as uttering a more abundant answer than the Psalmist had dared to expect: "an answer which not only blots out the sins of the individual but clears away, like a cloud, from the heavens the whole sin of the collective Israel: 'I have blotted out as a thick cloud thy sins, return unto me, and I have redeemed thee.'"

Now, in these great words there lie many very large and solemn and blessed thoughts, which I can scarcely venture to do more than glance at this morning.

L. Let me ask you in the first place, to look how we find in the a wonderful teaching as to the most nature of sin.

I refer especially here to the words for sin which are employed here. That translated transgression literally means "treachery" or "rebellion," and that translated "missing a mark." In these words the profound insight into what sin is, its inmost nature, most vividly expressed. Take first of them. All sin is treachery, rebellion. That is to say, it has relation not only to a law, but to a Law-giver. It is not merely a departure from what is right, it is treason against God. It not only breaks some impersonal ideal of duty, but it is an act of rebellion against a loving will which is in definite relations to men. And so it assumes a far greater and more solemn aspect than when we think of it as being a breach of the law, a tramping of duty, a crime against science, or society, or public opinion, or expediency, or some abstract idea of morality. It is unbelief; it is something much worse than these. The inmost recesses of unbelief and wickedness of the

ed and, if things is this, that it this metaphor, not only the thought  
throws into disorder our relations to of the permanence of the record,  
a living person and that all says, but also that that permanent record  
relates to things with it the burden of end

And then still further, the other side of the coin, I said for things here was not a problem and a tragedy less, an evil than it at an account book or a ledger. Take it either way, the sharp point that comes off of the words is the same thing, a being that all of its energy is permanent weight of obligation and charges that we are really guilty before God. That is to say, that tied has a thought concerning each of us, the knowledge of our past actions is accompanied in the divine Mind and that we do.

And, more than that, not only does each transgression miss the true aim of life, but it also misses what it aims at. For no man ever gets by his sin what he expected, or if he gets it, he gets something along with it that takes all the goodness out of it. There has been some bitter weed mingled with the corn that spoils the taste of the bread made from it.

So, my brother, every, she is blunder whether we consider the aim and end for which we were made, which is to glorify God and enjoy him forever; or whether even putting that out of consideration we consider the purpose that we have in view when we do the wrong thing;—which purpose we never accomplish by the wrong thing that we do.

All humanity is stamped with this  
 daunting characteristic; it is rebelli-  
 ous against a loving will, and in the  
 King's tender Father. And as  
 humanity has this, by the parental  
 mercy of Providence associated with  
 it, it is as blameworthy as well as a  
 crime.

"To the universe?" The perman-  
 ent with one day be produced  
 and our position and destiny etern-  
 ally determined thereby.

III. Now there is another thought  
 and that is the shattering power  
 sin. "I have blotted out as a thick  
 cloud," says the text.

11. Secondly, noted for the first thought that is here. Now let ask you to look at the second, conveyed by the form in which the promise is given, as viz. the permanent record of sing.

points of course to something that has been written, and which its promises shall be erased. It may be, perhaps, the idea rather of a stain that is covered and removed, but I think less probable than the other one, that the evil is written down somewhere. There is a book drawn across the heavens, are man sins. That emblem has a double truth in it, viz. that every evil tends to obscure and hide from the face of God, and also that every evil deed tends to unfit us for the reception of the blessings that come down from above.

—call it a ledger—in which there is an account opened in your name, and all the sins are down on the debt side; or call it an indictment drawn against you, in which all your evil doing is chronicled and set forth, whichever of these two emblems be employed, either the debt or the indictments, the figures are the same. A book written, a paper signed, a record of my evil doing.

Take these two thoughts as a warning. Our only way of knowing God is by sympathy and continuity. We do not see him; we cannot measure our way to him by reason or science. We can only know him by being in harmony with him, and feeling like him. As some light fits the cloud, scarcely visible, may all the night stars, which vary in brightness, as the cloud part, with

Where is it written? Where, and where is it not written? Written on character, written to a very large extent even on circumstances, written above all in the calm, perfect memory of the all- judging God, we only know to be there by the diminished light, sweeps across the heavens so a slight, all too unexpected, film of evil may that veils ours between us and God and his face.

The heart that is polluted is not that is in love with sin, that is soiled and hardened with guilt, and has lost the capacity of discerning truth, as it has lost the wish to be na-

The story in the book of Daniel tells us that the king when he could not slumber had the records of the

kingdom broad out and read them  
in the night watches. And our  
King, that slumbereth not nor  
sleepeth in all the dark hours of  
our earthly night, has before him  
the written records of our deeds,  
and reads therein. That is to say,  
every one of these evanescent ac-  
tions of mine, that flits across the  
field of vision and seems to disap-  
pear, it is all preserved and re-  
corded.

are plunged in a darkness of  
infatigable, to cherish the bright  
purifying thought of our  
Father. As a cloud darkens a  
heaven, the mist of our own  
heart rises up and fills our sky  
with blots on all the starry intentions  
our spirit and drapes the face of God  
himself in a blackness that can  
not be felt. The blessing of the pure  
heart is to see God.

Order quietness, meekness, plu-

The minute, fronds of the ferns and palm-like trees that grew on the earth millenniums before Adam are embedded for us in our coal-measures, and the flakes into which the same may be parted are like the leaves of a herbarium on which the botanist has spread them. So in God's great book, though all the greenness and the life may be out of what was once waving woods, and they be dried into a small space on the leaves of that book, as if graven on the rocks, forever, all our actions have recorded themselves, and shall abide forever.

ick And there is contained further in There is no way by which it

[illegible]

## HOW TO COME TO CHRIST

IV. And so that comes to the last thought that is here, viz. the record of the sin. I have blotted

As a thick cloud, thy transgressions; and as a cloud thy sins.

The craspe implies the making a clean sheet of the blurred page; the expelling of the whole long formidable column of figures that oppress the debt. The blotting out as a cloud implies the disappearing of the misty vapor as coming thin, dry air will soon dry them in heavens, melting away as a man looks. When the moon rises it comes out of the billowing in light or reveals the sky in light or light or reveals

An old truth is always new to the person who has a new want of it. The oldest of gospel invitations "Come into me," but upon a dark and sad evening the light of grace wills tread a path as the good old sun did when he opened the eye on day this very morning. "There I was this century," repeated even since I was a child," says one of my teachers, "now tell me just what it is to come to Christ." Tell me how I can come? [www.4-21-00.com/](http://www.4-21-00.com/)

by the simple process of shining on them. The light which the clouds keep from getting to the earth shines upon the cloud, and by shining upon it evaporates the moisture and thrusts it away, and makes a path for its beams to penetrate to the green earth that lies below. And so God, in his meek and marvellous patience, shining on the upper side as it were of all the clouds that wrap and darken our souls, thrusts them away by the process of self-communication, until they gather themselves up, routed and broken, and disappear, floating in thin fragrant mists beneath the visual horizon. I have blotted out this

It is to no purpose to ask whether that means pardon or cleansing. It means both. It means the absolute annihilation of my transgression, in all its aspects and in all modes of its brutal and tyrannous power. It means that guilt is gone, it means that the hurt is repaired, it means that the power of evil is broken, it means that deliverance is daily more and more granted from the tyranny and sway of every form of sin. It means that God treats all my iniquity of the past as non-existent,

and that he pours himself upon me in order that all the evil that still haunts my spirit may be utterly repelled and driven forth.

blotted out thy transgressions," because Isaiah could also proclaim: The

"Yes," she replied. "I am always reading the Bible; sometimes it helps me, but I soon grow weary of it as ever."

ness incapable of understanding, or needs an explanation, by the mystery of the cross. And because Christ hath borne our sins in his own body on the tree, therefore God has blotted them all out.

Now, dear brethren, mark this, that this removal of sin, in all its aspects and powers, is regarded in my text as a past accomplished fact. It is not set forth as contingent upon the man's return, but as a reason for his return. "I have redeemed thee, therefore come back to me," not "Come back to me that I may redeem thee; but in confident, assured gladness of this fact that all sin is removed, come back and claim your inheritance." "And he inquired of her, when you went to church, did you read your Bible, or prayed, did you relate these things to give your peace?" She acknowledged that she did. "To whom did you pray?" With some surprise she said, "I course I prayed to God, sir." "And to whom else should I pray?" The minister opened the New Testament to the eleventh chapter of Matthew and bade her read this verse, "Come

portion in the universal amnesty which has been proclaimed and ratified on the cross. "Because iniquity and transgressions are pardoned, come back," is the invitation that comes from heaven to all who are weary of their sin.

and there is mind that one may first let Jesus over. She reaches her heart to Jesus on the spot and from that moment she began to live. It is that which is in man's heart. Up to that time that is with old woman had been shut in by a veil. Christ came into her soul, putting peace, and making her a saint. The promise through which she passed was just as supernatural, just as noble a miracle work as when the corpse of Lazarus' daughter rose up at the tomb of Christ, and began to speak.

My friend do you enquire if it was that woman's direct act of yielding herself to Jesus Christ, that gave her immediate peace and made her a different person ever afterwards? No not exactly that. The yielding was only her act, the faith was only an exercise of her heart. Jesus did the changing, saving work. When Bartimeus flung away his garment, and arose and came to the Savior those steps did not open his eyes. Christ opened his eyes. The utmost that his faith could do was to put him into the way of being healed. After

the best effect for you is to put you

atoner for your guilt, the purifier of  
your heart, the giver of eternal life.

He says, "Come unto me, and your heart must assent, and do the commandments."

You must put yourself into communion with Christ, but that faith will aid by two methods: prayer and promises. The first of these is the promise. As Christ does for you what you are in physical form, you must draw approach him by prayer. Unless you best prayer, it is worthless. Humbly, humbly, earnestly ask him to pardon your sins.

Ask him to cleanse your polluted heart to his promise is, "My blood cleanseth from all sin." He loves to have you quote his promises. Invite Jesus to enter your soul and dwell there, for as many as receive him into them, power is given to become the children of God. He has told you so. Believe it, and take him at his blessed Word.

Mark you that the sincerity, the reality of your prayer must be tested by your own conduct. It will be a solemn farce, almost a blasphemy, for you to ask the Lord Jesus to make a different person of you and yet refuse yourself to think, speak, and behave any differently. Put prayer with practice, whatever it may cost you. Begin right off to do what Jesus sees you both in his Word, and through the voice of conscience. I put this time you have been serving another master, and you are now serving him a second time. You must keep the Lord Jesus before you are both the Father's service of the Lord Master. There is the very best sin that preserves itself, resist in Christ's name and to please him. Godly repentance is striking sin down with Christ's help. I do not

endorse quite every line in the brilliant book of my friend Henry Drummond, but he is right when he says that "whatever the conscious hour of the new birth may be, it is probably defined by the first real victory over sin."

Thrusting out the old master, and fighting down the old sin, and quitting the old evil practices, are not enough. "Cease to do evil" is only

one half of the commandment—Learn to do right—is the other and better half. Christ meets you in your approach to him with this indispensable condition—Obey me, learn of me, follow me. A child

learn how to walk and how to talk by using its tongue and using its feet in copying its parents. Begin to obey Christ in the very first thing that comes in your way. Clinch the new desire, the new purpose, by putting it into practice. You must depend on the Lord Jesus Christ to give you the new character, he expects from you the new conduct. His part he performs by his Holy Spirit working upon your heart. Your own part you must perform for yourself as truly as when you write your name or eat your breakfast. I entreat you, do not be satisfied with telling your minister or any one else, "I accept Christ as my







## THE BAPTIST RECORD.

J. B. GAMBRELL,  
W. S. PENICK,  
L. S. FOSTER, Editors.

GAMBRELL &amp; FOSTER, Proprietors.

JACKSON, MISS., MARCH 11, 1886.

## EDITORIAL.

## APPOINTMENT.

We wish to meet the pastors of the Chickasaw Association, and any others who can be present, in Meridian, March 23rd, next, to confer with them on important denominational interests.

## THAT CONFERENCE.

Churches will do well to send their pastors to the State-wide Minister's Conference at Clinton, April 6th to 8th. A very little effort would suffice in most churches to raise necessary funds. The programme arranged by the committee is a practical one and one of great practical importance to the denomination. Get ready brethren and let us have a great meeting.

## PASTORS' MEETINGS.

I would like to meet the pastors of the Union Association at Hazlehurst, Wednesday March 3rd, those of Fair River Association, at Brookhaven, Thursday, March 4th, those of the Yazoo, Durant, Friday, 5th, Tuesday the ninth, we desire to see all the pastors of the Kosciusko Association, at Kosciusko, Thursday, the 11th, we hope to confer with the Aberdeen pastors at Okolona, Tuesday, the 16th, I will be at Blue Mountain and would like to see the pastors of the Tiptah Association.

We wish to meet the pastors for a free conference in the interest of the work. I must have the cooperation of the pastors. Come brethren, to these meetings, and let us look into each other's faces and talk about our Father's business.

J. B. GAMBRELL,  
Cor. Sec'y, Con. Board

## NOTES AND COMMENTS.

Everybody is delighted with the new RECORD.

We congratulate you on your new dress. May the Lord prosper you.—L. R. B.

Pastor Piker is carrying on a meetin at Starkville with fine congregations.

There are many contingencies in life, but death is not a contingency.—Canon Liddon.

The next thing at Greenville Miss is a baptistry in the Baptist Church. Everything is moving up.

We notice among the looters in the late fire in Ellisville, the name of W. H. Patton & Co. We tender sympathy to our Brother Patton.

The Legislature has lately passed a bill prohibiting the sale or giving away of intoxicating liquors in the town of Ackerman, Choctaw county. We congratulate Ackerman.

A most gracious work of the spirit is in progress among the students of the Jackson Baptist College [col.] President Ayer is full of the work. His heart and hands are running over.

When I see your excellent paper all equipped in its new dress, I fall more in love with it for the great work it is doing for so grand a cause, and our dear old State figures in it.—Mrs. C. G. Jackson, Grand Cane, La.

Of the many kindly letters received since the fire, not one has more touched our hearts than that received from our beloved sister, M. J. Walker, of Waterford. She has been confined to her room, a helpless invalid for years, and writing from her "prison" she says: "If you remember, I am a prisoner for life, hence my opportunities are limited. Yet I have done the best I could and thought one new subscriber would

be some help." This has deeply moved us. God bless his afflicted child. We doubt not that the King himself often visits this "prison".

We acknowledge the receipt of, and return thanks for an invitation to attend the entertainment of the Calhoun Society, Summit, Miss., March 12, 1886.

Legislature has had her big meeting reported in last week's RECORD. Now let Mississippi have the largest and best minister's meeting that was ever held in the State.

Upon further conference it was thought wise to postpone the State-wide ministers' conference till April 6, 7 & 8th. Let this be borne in mind and all plan accordingly.

Next week we will publish the Local Option Bill which has passed both Houses of the Legislature. We had hoped to obtain it for this week's issue but that was impossible.

It looks like the burning helped the RECORD. I extend my sympathy. And my prayer is that the Lord will bless you and yours. And though the fire was a calamity, it will be long work good for the Masters' cause.—E. Y. Fleming

Bro. I. P. Trotter writes from Orleans, Ind.: "I have just commenced a meeting here in Orleans. The place has about 1,000 inhabitants. We are moving on nicely, pastor and people as any one could expect. I am much encouraged in my work here."

Grat to see the RECORD come out of the ashes, looking so brightly. Accept at this late day my sympathies in your loss. I sincerely wish our people would make themselves more interested in the RECORD. God bless you in your work.

G. W. HARRIS, Mainfield, La.

Prohibition is gaining ground in this place (Summit). Prominent men, who a few months ago signed whisky petitions and advocated the saloon, are now outspoken against it. Rev. J. H. Gambrell made a fine impression here last Wednesday night.—J. R. Sample

Our Bro. E. L. Carpenter of Brookville says we are improved, and backs his commendation with two dollars. Now with the kind words of the brethren, their financial support and their prayers to strengthen and sustain us, and with God's blessing, the RECORD must do faithful work for the cause of Christ.

Whisky men are too smart for Prohibitionists; they pass a bill favorable to their interests and make you believe that it is what you want; that is what was said to an ardent friend of Temperance not long since. Well we are not so badly fooled as some think, and we'll prove it when voting time comes around again.

We have defeated two whisky petitions at this place, since you were here, though we may have to do so again as another is in circulation. We have had unfavorable weather for our church meetings, and have not been doing as much as we should. God bless you, and yours and the RECORD.—M. G. Turner

Read the notice on the seventh page concerning the Southern Baptist Convention. We trust that Mississippi will be well represented at Montgomery. Do not neglect two things: 1. Write to the Corresponding Secretary of our State Convention Board at Jackson, and signify your wish to be a delegate. 2. Then be sure to send your name to Dr. Wharton, pastor First Baptist Church, Montgomery, Ala.

The Alabama Baptist courts criticism as follows: Why don't some body find fault with the paper? A little friendly criticism would greatly help us. If we do anything wrong we would be so glad if you would remind us of it. If you can suggest a helpful change, feel free to make it. We want you to feel it is your paper, brother; we know we are not infallible; we make many mistakes. Most papers get a sufficiency of criticism without asking for it, yet we must confess that our Alabama confrere leaves very little room for adverse criticism.

Received a copy of the RECORD last mail. I like the new paper very much. Shall work for you as I have opportunity. Hope you will succeed.—Thomas Landell

I have been intending to write you so inopportunistically sustained, but they were both Democrats, had both been members of their party for the Presidency, were both able men, and better than a spotless character.

The death of these two giants of a past political and military struggle brings back to mind the new-made graves of other leaders in that struggle. Within twelve months Grant, Tomba, and a host of others on each side have gone to the bar of God. The old leaders are rapidly going out, and those remaining are scarcely leaders any longer. We are surely passing out of an old into a new era. The lessons of this transition ought not to be lost upon us.

As this generation lays to rest the heroes of a past struggle, ought we not to consign to oblivion all the sectionalism and bitterness of the old era? There are some, and we give to say, some preachers, notably some Christian Editors, who seem to live only to keep alive the bitterness of the war period. The good they propose to accomplish does not appear. They seem to be living out of due season. All good people should pray for the redemption of the spirit of brotherhood to the nation, and if they pray for it, they should work for it. It is a rather sensible patriotic not pious to project the unhappiness of the past into the future. Every father should train his children to broad and generous views of past differences. The war was caused in a real sense by honest differences of opinion on both sides. Men on both sides ventured their lives in defense of their convictions. This is the common ground upon which both parties may stand and honor each other. And it is the true ground. The noblest on both sides have long accepted it.

Another profitable reflection is that the questions which vexed the nation during the old era are now settled. From the very foundation of the government there were two views held as to relative powers of the States and the general government. There were those who held that the Federal Union overtopped the States, while others maintain that sovereignty resided in the States separately. This latter view prevailed for seventy-five years. It was the view of the South upon which the right of secession was maintained. This view was overthrown by the war. Some still hold it, but it is no longer a question in practical politics, and to bring it forward now is little less than idiocy. The union now and forever is the doctrine of this government, written in the blood of hundreds of thousands of her citizens.

Equally true is it that the slavery question is settled and settled to everyone's satisfaction. It is of no use to go into a history of a matter which reflects no honor upon any section of the country; it is settled no more to rise in our midst to create strife.

We may say, too, that the right of local self government under State rule is settled. The extremes to which the North went after the war could not be maintained. The violent swinging of the pendulum forces have adjusted themselves and are now working together harmoniously.

Upon all these things, the whole nation may be congratulated. The two great parties have now nothing to struggle over worth mentioning. Old issues are settled forever. With the going out of the old leaders, we not only have new leaders, but must have new questions. It is an hour of great opportunity for the American people. Questions of practical concern are going down deeper than law, deeper, indeed than the constitution; issues affecting the future making of the people whose intelligence and morality are

W. S. P.

## A NEW ERA.

Within a few days past two more prominent figures of a rapidly passing era have ended their mortal career. Ex-Gov. Sargent of New York, and Gen. W. S. Hancock, of the Army, have both passed away. They were both Democrats, had both been members of their party for the Presidency, were both able men, and better than a spotless character.

The death of these two giants of a past political and military struggle brings back to mind the new-made graves of other leaders in that struggle. Within twelve months Grant, Tomba, and a host of others on each side have gone to the bar of God. The old leaders are rapidly going out, and those remaining are scarcely leaders any longer. We are surely passing out of an old into a new era. The lessons of this transition ought not to be lost upon us.

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the only bulwark of the constitution and laws are now in order. In the South we hope for an era of practical statesmanship, looking to the material and moral development of the country. This calls loudly for men of culture and conscience.

## WHAT NEXT.

It is a great thing to be done with the preliminary discussions about an enterprise. When a thing is first proposed discussions must follow in order that we may look at every phase of the matter. Mississippi College has passed well out of the initiative period. After considering its work long and fully, the Baptists of Mississippi have decided that they must have a College. There is practical unanimity among them on this subject. Baptists are not the people now to be accused of opposing education; they are leading educationally in Mississippi to-day. They have their College and that is more than any other denomination has.

Well, having the College, what next? The next thing is to make the College the greatest possible power for good. We do not mean for worldly advantage, but for the good of our children and the glory of God.

There are several ways to increase the power of the College, and not the least of these is by prayer. We do believe that every reader of this paper ought to pray for Mississippi College. It is not enough that there is good instruction; there should be a spirit of consecration. The heart of education should go along with the head. Education is not only a matter of the head, but of the heart. The first is even more important than the second, since it is heart culture that gives value to head culture. Why, then, by honest differences of opinion on both sides. Men on both sides ventured their lives in defense of their convictions. This is the common ground upon which both parties may stand and honor each other. And it is the true ground. The noblest on both sides have long accepted it.

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## LOUISIANA NOTES.

*Clarior e tenebris*—"Brighter from under the cloud." Brighter after having been, and perhaps brighter for having been in the shadows. The old time myth tells us that when there were giants in the earth, the giant Antaeus, whenever he fell prostrate to mother earth, received new strength from the mystical contact. Perhaps this was a faint reflection of the Resurgam, the "I shall arise again from the earth's embrace" of the Christian revelation. But it is even more like *Clarior e tenebris*.

"Stronger from a fall" means much the same as "Brighter from the darkness." Perhaps we ought to say, *Clarior e igni*, but this comparison being so real, would spoil the metaphor. It is not always sunshine with any

one. The cloud at this very moment while the words are being written casts its deep shadows over so many church towns, houses and lands, and which will in a minute or two again reveal the King of day in all the more dazzling and appreciable beauty is one of the million emblems this great world teems with. It tells us all to let the shadows do God's work, and not Satan's work, upon our souls and tempers, to let them do for us what vapors do for the polished mirror—make us all the more true reflectors of the face that looks upon us; that face, the face of God, himself and none other.

Socially, mentally, physically and above all religiously, should we ask God to make the shadows leave us better, braver, stronger, holier, happier, more useful than they found us.

Certainly we have a better paper, and we believe after reading the editorial of our Chief in this last issue, "Out of the fire" that we have the prophecy of a wider and more useful career in the future. Let each reader in our State try to get at least one new subscriber during the next week. This will help and it will be most opportune and acceptable help.

## A DONATION.

We have received a letter from Dr. Bittig, the Bible Secretary of the American Baptist Publication Society, dated Feb. 18, '86, which says:

"We send you this day by the Morgan Line in two cases, via New Orleans 100 English Bibles, and 100 English Testaments, 50 Bible French Testaments, 150 French Bibles, 175 French Testaments, 2000 pages of French Tracts devoted to the Executive Board of the Louisiana Baptist State Convention by the above Society for distribution according to the enclosed instructions."

We are glad to record this generous deed of that great Society and and we know our people will appreciate it.

We hope to receive these Bibles and Testaments very soon, and then we will be ready to give the distribution according to the directions given by the Society.

## SUNDAY-SCHOOLS.

Spring has come, and now is the time to re-organize the Sunday-Schools throughout the country and to organize new ones. Every church ought to have a Sunday school, and there are some who could sustain two or three. Let the pastors stir up their churches on the subject, and if a brother cannot be found who can lead, we are sure a sister can be. What a help to a pastor is a good Sunday school!

If you have not Bibles and Testaments write to us and we will tell you on what terms you can get them. If only one or two can be found who are willing to undertake the instruction of the children, encourage them to take hold at once. Any help we can give those who are disposed to work in this wide reaping harvest field we will gladly render. We invite correspondence on this subject. Write stating your difficulties in getting up and sustaining a Sunday school in your church or community and perhaps we may be able to help you solve them.

Read the appeal of our Secretary in this issue and help us if you can.

## REV. R. J. BURNETT.

We regret to learn that this young brother has been sick for some time and there is a probability that he will have to leave the College before the session closes. He is a fine young man. His average scholarship for the last quarter was 95. He has our deepest sympathies and our earnest prayers for his speedy recovery. Our other young men there are doing splendidly. Brother T. G. Alfred comes out this quarter with an average of 96, and Brother R. M. Boone, 97. Brother Reese of Mt. Lebanon, reports our young men there as doing first rate. All these are choice fellows and the brethren can make no better investment of their money than to transmit it into such sanctified brain power. Send on your contributions for this object as soon as possible. Some of them need help now.

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